

justify us in believing that they are but fragments of far more copious traditions which have perished. At all events the comparative aridity and barrenness of the Roman religious imagination is no reason for setting aside the positive testimony of learned Roman writers as to a point of fundamental importance in their own religion about which they could hardly be mistaken. It should never be forgotten that on this subject the ancients had access to many sources of information which are no longer open to us, and for a modern scholar to reject their evidence in favour of a personal impression derived from a necessarily imperfect knowledge of the facts seems scarcely consistent with sound principles of history and criticism.¹

§ 3. *Children of Living Parents in Ritual*

Rule of But Dr, Farnell adduces another argument in support of his Greek and view that it was the pollution of death which obliged the widowed ritual that Flamen Dialis to resign the priesthood. He points to what he considers the analogy of the rule of Greek ritual which required that certain offices should be discharged only by a boy whose parents were both alive.² This rule he would explain in like manner by boys whose supposing that the death of one or both of his parents would render a boy ceremonially impure and therefore unfit to perform religious functions. Dr. Farnell might have apparently strengthened his case by observing that the Flamen Dialis and the Flaminica Dialis were themselves assisted in their office, the one by a boy, the other by a girl, both of whose parents must be alive.³ At first sight this fits in

Virgil, *Aen.* viii. 330). The water-pitting my superficial acquaintance with nymph Juturna beloved by Jupiter is Roman religion against their deep learning said to have been the daughter of the river, I cannot but think that the single river Vultur, the wife of Janus, and positive testimony of Varro on a matter the mother of Fontus (Arnobius, *Ad-* about which he could scarcely be ignorant. *versus nationes*, iii. 29). Janus in particular ought to outweigh the opinion of any modern scholar, however learned the theme of many myths, and his claim to be a genuine Italian <god has

7 1907 *The Hiobert TournaL* April
 never been disputed.
 called a TICUS in P-ooQ. buch o. boy was
 The marnace of the Roman gods
 on has been denied by E. Aust (*Die Re-* sides, the metaphor being
 drawn from *Myth der Romer*, Munster i. W. i. Soc. tree which
 pp. 19 sq.) and Professor G. Wissowa
 (*Religio, i. und Knltns de,- RSmcr?* pp. both slides fee
 Plato, *Laws* xu b,
 26 sy.), as well as by Mr. W. Warde & 92/. D ; WTM,
 Suidas, s.v. *a/il< pivalijs*. Hesychius and
 Fowler. On the other hand, the
 evidence for it has been clearly and ³ Festus, p. 93, ed. C. O.
 Mliller,
 concisely stated by L. Preller, *Romische s.w.* "Flaminius" and
 "Flaminia."
Mythologie i. 55-57. It is with That certain Roman
 rites had to be
 sincere diffidence that I venture to performed by the
 children of living
 differ on a point of Roman religion parents is mentioned in
 general terms
 from the eminent scholars I have by Dionysius of
 Malicarnassus (*Anti-*
 named. But without for a moment *quit. Rom.* ii. 22).